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# Mr. Whitefield's Farewel SERMON,

Preached at  
Great Saint HELEN's.



(Price Six-Pence.)

INTRODUCTION

Every Country and

THE HISTORY  
OF THE  
NEW TESTAMENT

BY J. NEWTON



Great Britain

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NEW TESTAMENT  
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# INTERCESSION

Every *Christian's* Duty :

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# S E R M O N

Preached at the

PARISH CHURCH

OF

# Great Saint *HELEN*,

ON

*Tuesday, December 27. 1737.*

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By GEORGE WHITEFIELD, A.B.  
of PEMBROKE College, Oxford.

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*Published at the particular Request of the Hearers.*

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INTERMISSION

Every Saturday

2 P.M. - 5 P.M.

ADMISSION



## I THESS. V. 25.

*Brethren, Pray for us.*

**I**F we enquire, Why there is so little *Love* to be found amongst *Christians*, Why the very Characteristick, by which every one should know that We are Disciples of the Holy J E S U S, is almost banished out of the Christian World,—We shall find it, in a great measure, owing to a Neglect or superficial Performance of that most God-like Part of secret Prayer *Intercession*, or imploring the Divine Grace or Mercy in behalf of Others.

SOME forget this Duty of Praying for Others, because They seldom remember to Pray for Themselves: And even good People, who are constant in Praying to their Father which is in Heaven, are often so constrained and selfish in their Addresses to the Throne of Grace,

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that

that they do not enlarge their Petitions for the Welfare of their Fellow Christians as they ought ; and thereby fall short of attaining that Christian Charity, that unfeigned Love of their Brethren, which their sacred Profession obliges them to aspire after, and without which, tho' they would *bestow all their Goods to feed the Poor, and even give their Bodies to be burned, yet it would profit them Nothing.*

SINCE then these Things are so, I shall from the Words of the Text (though originally intended to be more confined) endeavour to shew,

- I. *First, That it is every Christian's Duty to Pray for Others, as well as for Himself.*
- II. *Secondly, Who are Those that we ought to Pray for, and in what Manner we should Do it. And,*
- III. *Thirdly, I shall offer some Motives to excite all Christians to abound in this Great Duty of Intercession.*

*First*

First then, I shall endeavour to shew, That I. it is every *Christian's* Duty to Pray for Others, as well as for Himself.

Now *Prayer* is a Duty founded on Natural Religion; The very Heathens never neglected it, though many Christian Heathens amongst us *do*: — And it is so essential to Christianity, that you might as reasonably expect to find a living Man without Breath, as a True *Christian* without the Spirit of Prayer and Supplication. — Thus, no sooner was St. *Paul* converted, but behold *He Prayeth*, saith the *Lord* Almighty. And thus will it be with every Child of *God*, as soon as He becomes such; Prayer being truly called, *The natural Cry of the New-born Soul*.

FOR in the Heart of every True Believer there is a Heavenly Tendency, a Divine Attraction, which as sensibly draws him to converse with *God*, as the Loadstone attracts the Needle.

A DEEP Sense of Their own Weakness, and of *Christ's* Fullness; a strong Conviction.

ction of their Natural Corruption, and of the Necessity of Renewing Grace; will not let them *rest from Crying Day and Night* to their Almighty Redeemer, that the Divine Image, which they lost in *Adam*, may through His All-powerful Mediation, and the Sanctifying Operations of His Blessed Spirit, be begun, carried on, and fully perfected both in their Souls and Bodies.

THUS earnest, thus importunate, are all sincere *Christians* in Praying for Themselves: But then, not having so lively, lasting, and deep a Sense of the Wants of their Christian Brethren, They are for the most part too remiss and defective in their Prayers for *them*. — Whereas, was the *Love of GOD* shed abroad in our Hearts, and did we Love our Neighbour in that Manner in which the Son of GOD our Saviour *loveth us*, and according to his Command and Example, We could not but be as importunate for their Spiritual and Temporal Welfare, as for Our own; and as earnestly desire and endeavour that Others should share in the Benefits and Blessings of the Death and Passion of JESUS CHRIST as We ourselves.

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LET not any one think, that This is an uncommon Degree of Charity ; an High Pitch of Perfection, which every one cannot attain unto ; — since it is no such Thing : — For if we are all commanded to *Love our Neighbour* (that is, every Man) even *as ourselves*, nay to *Lay down our Lives for the Brethren* ; Then, it is the Duty of *all* to Pray for their Neighbours as much as for Themselves, and by all possible Acts and Expressions of Love and Affection towards Them, at all Times, to shew their Readiness even to lay down their Lives for them, if ever it should please God to call Them to it.

OUR Blessed Saviour, as He hath set us an Example that we should follow His Steps in every Thing else, so hath He more especially in This : — For in that most Divine, that most Perfect and Inimitable Prayer (recorded in the 17th of St. John) which He put up just before His Passion, We find but *few* Petitions for His Own, though *many* for His Disciples Welfare : And in that most Perfect Form which He has been pleased to prescribe us, We are taught to say, — not *My*, but *Our*

**Our Father,** — Thereby to put us in mind, that, whenever we approach the Throne of Grace, We ought to Pray, — not in Our own Name alone, but in the Name of all our Brethren in CHRIST.

INTERCESSION then is certainly a Duty incumbent upon all *Christians*.

II. WHOM we are to intercede for, and How this Duty is to be performed, comes next to be considered, — under my *Second General Head*.

I. AND First, our Intercession must be universal. — *I will* (says the Apostle) *that Prayers, Supplications, and Intercessions, be made for All Men.* — For as GOD's Mercy is over All His Works, as JESUS CHRIST Died to Redeem a People out of All Nations and Languages; so, We should Pray, that All Men may come to the Knowledge of the Truth, and be saved. Many precious Promises are made in Holy Writ, that the Gospel shall be published through the whole World, that the Earth shall be covered with the Knowledge of the

*the Lord, as the Waters cover the Sea : and therefore it is our Duty not to confine our Petitions to our own Nation, but to Pray that All those Nations, who now sit in Darkness and in the Shadow of Death, may have the Glorious Gospel shine out upon Them, as well as upon Us. But You need not that any Man should teach you This, since Ye yourselves are Taught of GOD, even of JESUS CHRIST himself, to Pray that His Kingdom may come ; Part of the Meaning of which Petition is, That GOD's Ways may be known upon Earth, and His Saving Health among All Nations.*

2. *N*EXT to the Praying for All Men, we should, according to St. Paul's Rule, Pray for Kings ; particularly, for our present Sovereign King GEORGE, and all that are put in Authority under Him : that we may lead quiet Lives, in all Godliness and Honesty. — For, if we consider how heavy the Burden of Government is, and how much the Welfare of any People depends on the Zeal and godly Conversation of Those that have the Rule over them : If we set before us the many Dangers and Difficulties, to which Governors

vernours by their Station are expos'd, and the continual Temptations they lye under to Luxury and Self-Indulgence ; We shall not only Pity, but Pray for Them, — That He who preserved *Esther, David, and Josiah, unspotted from the World,* amidst the Grandeur of a Court, and gave Success to their Designs, would also preserve Them Holy and Unblameable, and prosper all the Works of their Hands upon Them.

3. BUT, Thirdly, You ought in a more especial Manner, to Pray for those whom *the Holy Ghost hath made Overseers over You.* This is what Saint *Paul* begs, again and again, of the Churches to whom He writes : — *Brethren,* says He in the Text, *Pray for Us;* and again, in his Epistle to the *Ephesians*, — *Praying always,* says He, *with all manner of Supplication, and for Me also, that I may open my Mouth boldly to declare the Mystery of the Gospel.* And in another Place, to express his Earnestness in this Request, and the Great Importance of Their Prayers for Him, — He bids the Church *Strive*, (or, as the original Word signifies, *Be in an Agony) together*

together with Him in Their Prayers. And surely if the Great Saint *Paul*, that Chosen Vessel, that Favourite of Heaven, needed the most importunate Prayers of His Christian Converts; — much more do the ordinary Ministers of the Gospel stand in need of the Intercession of their respective Flocks.

AND I cannot but in a more especial Manner insist upon This Branch of Your Duty, because it is a Matter of such Importance: For no doubt, much Good is frequently withheld from many, by reason of their neglecting to Pray for their Ministers, which They would have received, had they Prayed for Them as they ought. Not to mention, that People often complain of the Want of Diligent and Faithful Pastors. — But how do They deserve Good Pastors, who will not earnestly Pray to GOD for *such*?

THE Church has set apart Four Seasons in the Year, for *this* Purpose, and to call down a Blessing on those who are to be Ordained to any Holy Function: But by how very few are the *Ember Days* observed! And

if we will not *Pray to the Lord of the Harvest*, can it be expected — *He will send forth Labourers into his Harvest?*

BESIDES, What Ingratitude is it — not to Pray for your Ministers! For shall They Watch and Labour in the Word and Doctrine for You, and for your Salvation, and shall not You Pray for Them in Return? If any bestow Favours on your Bodies, You think it right, meet, and your bounden Duty, to Pray for Them; and shall not They be remembered in Your Prayers, who daily feed and nourish your Souls? Add to all this, that Praying for your Ministers, will be a manifest Proof of your believing — That though *Paul* plant, and *Apollos* water, yet it is *God* alone who giveth the Increase. And you will also find it the best Means you can use, to promote your own Welfare: because *God*, in Answer to your Prayers, may impart a double Portion of His Holy Spirit to Them, whereby they will be qualified to deal out to you larger Measures of Knowledge in Spiritual Things, and be enabled more skilfully to divide the *Word of Truth*.

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WOULD Men but constantly observe this Direction, and when their Ministers are Praying in Their Name to GOD, — humbly beseech Him to Perform all their Petitions: or, when They are speaking in GOD's Name to Them, — Pray that *the Holy Ghost may fall on all them that Hear the Word*; We should then find a more visible Good Effect of Their Doctrine, and a greater Mutual Love between Ministers and their People. For Ministers Hands would then be held up by the People's Intercessions, and the People would never dare to vilify or traduce Those who are the constant Subject of their Prayers.

4. NEXT to our Ministers, our *Friends* claim a Place in our *Intercessions*; but then we should not content ourselves with Praying in general Terms for Them, but suit our Prayers to Their particular Circumstances. When *Miriam* was afflicted with a Leprosy from GOD, *Moses* cried and said, *LORD Heal Her*: and when the Nobleman came to apply to JESUS CHRIST in behalf of his Child, He said, *LORD, my little Daughter lieth at the Point of Death, I pray Thee,*

*come, and Heal Her.* In like manner, when any of our Friends are under any afflicting Circumstances, We should endeavour to Pray for Them, with a particular regard to those Circumstances. For Instance, Is a Friend sick? We should Pray, That if it be **GOD**'s good Pleasure, it may not be unto Death; but if otherwise, That He would give Him Grace so to take his Visitation, that, after this painful Life ended, He may dwell with Him in Life Everlasting! Is a Friend in Doubt in any Matter? We should lay His Case before **GOD**, as *Moses* did that of the Daughter of *Zelophehad*, and Pray, That **GOD**'s Holy Spirit may lead Him into all Truth. Is He in Want? We should Pray, That his Faith may never fail, and that in **GOD**'s due Time He may be relieved. And in all other Cases, we should not Pray for our Friends only *in Generals*, but suit our Petitions to Their *particular Sufferings and Afflictions*; for otherwise, we may never ask perhaps for the Things our Friends *most want*.

IT must be confessed, that such a Procedure will oblige us sometimes to break from the Forms

Forms we use; but if we accustom ourselves to it, and have a deep Sense of what we ask for, the most illiterate *Christians* will not want Words to express themselves.

WE have many noble Instances in Holy Scripture of the Success of this Kind of *particular Intercession*; but none more remarkable than That of *Abraham's Servant*, in the Book of *Genesis*,— who being sent to seek a Wife for his Son *Isaac*, Prays in a most particular Manner in His behalf.— And the Sequel of the Story informs us how remarkably His Prayer was answered. And did *Christians* now Pray for their Friends in the same particular manner, and with the same Faith as *Abraham's Servant* did for His Master; They would, no doubt, in many Instances, receive as visible Answers, and have as much Reason to bleſs GOD for Them as He had.

5. BUT farther, as we ought thus to intercede for our Friends, so in like manner must we also Pray for our *Enemies*. *Bless them that Curse you*, says JESUS CHRIST, and *Pray for them that despitefully use you, and persecute*

*persecute you: Which Commands He inforced in the strongest manner by His own Example, when in the very Agonies and Pangs of Death, He Prayed even for his Murderers, — Father, Forgive Them, for they know not what they do! — This, it must needs be confessed, is a difficult Duty, yet not impracticable to those, who have renounced the Things of this present Life, (from an inordinate Love of which alone, all Enmities arise,) and who knowing the terrible Woes denounced against Those who offend Christ's Little Ones, can, out of real Pity and Sense of their Danger, Pray for those by whom such Offences come.*

6. LASTLY, and to conclude this Head, — We should Intercede for All that are any Ways afflicted, in Mind, Body, or Estate; — for All who desire, and stand in need of our Prayers: — And for All who do not Pray for Themselves.

AND Oh! that All who hear me, would set apart some Time every Day, for the due Performance of This most necessary Duty! — In Order to which,

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I SHALL now proceed to the *Third General Thing* proposed; namely, To shew the Advantages, and offer some Considerations to excite you to the Practice of *Daily Intercession*. III.

1. AND First, it will fill your Hearts with *Love one to another*. — He that every Day intercedes at the Throne of Grace for all Mankind, cannot but in a short Time be filled with Love and Charity to *all*: and the frequent Exercise of his Love in this Manner, will insensibly enlarge his Heart, and make Him Partaker of that exceeding Abundance of it which is in **CHRIST JESUS** our Lord! Envy, Malice, Revenge, and such like hellish Tempers, can never long harbour in a Gracious Intercessor's Breast; — But He will be filled with Joy, Peace, Meekness, Long-Suffering, and all other Gifts and Graces of the Holy Spirit. By frequently laying his Neighbour's Wants before **GOD**, He will be touched with a Fellow-Feeling of them; — He will Rejoice with those that do rejoice, and Weep with those that weep. — Every Blessing bestowed on Others, instead of exciting Envy in Him, will be looked on as an Answer to his

his particular Intercession, and fill his Soul with *Joy unspeakable and full of Glory.*

INDEED I will not affirm, that this Blessed Temper of Mind can be acquired all at once: No, — as other Graces, so must this Christian Love be obtained by Degrees. But Do You abound in Acts of General and Particular Intercessions; and when you hear of your Neighbours Faults, instead of relating them to, and exposing them before Others, — Lay them in secret before GOD, and beg of Him to correct and amend them. When you hear of a notorious Sinner, instead of Thinking, *You do well to be angry*; beg of JESUS CHRIST to convert and make Him a Monument of His Free Grace: and you cannot imagine what a Blessed Alteration this Practice will make in your Heart, and How much you will increase Day by Day in the Spirit of Love and Meekness towards all Mankind!

BUT farther to excite you to the constant Practice of this Duty of Intercession; consider the many Instances given us in Holy Scripture,

Scripture, of the Power and Efficacy of it. Great and Excellent Things are there recorded as the Effects of this Divine Employ. It has stopped Plagues, it has opened and shut Heaven; and has frequently turned away God's Fury from his People. How was *Abimelech's* House freed from the Disease God sent amongst them, at the Intercession of *Abraham*! When *Pbinees* stood up and Prayed, how soon did the Plague cease! When *Daniel* humbled and afflicted his Soul, and interceded for the Lord's Inheritance, How quickly was an Angel dispatched to tell him, *His Prayer was heard!* And, to mention but one Instance more, How does God own Himself as it were quite overcome with the Importunity of *Moses*, when He was Interceding for his Idolatrous People, — *Let me alone, says God!*

THIS sufficiently shews, I could almost say the Omnipotency of Intercession, and how we may, like *Jacob*, wrestle with God, and by an holy Violence prevail both for Ourselves and Others. And no doubt 'tis owing to the secret and prevailing Intercessions of the few Righteous Souls who still remain among us,

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that GOD has yet spared This miserably Sinful Nation: For were there not some such Faithful ones, like *Moses*, left to stand in the Gap, — We should soon be destroyed even as was *Sodom*, and reduced to Ashes like unto *Gomorrah*.

BUT, to stir You up yet farther to this Godlike Exercise of *Intercession*, consider that, in all probability, it is the frequent Employment even of the Glorified SAINTS: For though they are delivered from the Burden of the Flesh, and restored to the glorious Liberty of the Sons of GOD, yet, as their Happiness cannot be perfectly consummated 'till the Resurrection of the Last Day, when all their Brethren will be glorified with them, — We cannot but think They are often importunate in beseeching our Heavenly Father, shortly to accomplish the Number of His Elect, and to hasten His Kingdom. And shall not We, who are on Earth, be often exercised in this Divine Employ with the Glorious Company of the Spirits of Just Men made Perfect? Since our Happiness is so much to consist in the Communion of SAINTS in the Church

Church Triumphant *above*, shall we not frequently intercede for the Church Militant *here below*; and earnestly beg, that We may all be One, even as the Holy J E S U S and His Father are One, that We may also be made Perfect in One!

To provoke you to this Great Work and Labour of Love, — Remember, that it is the never-ceasing Employment of the Holy and Highly-exalted J E S U S Himself, who sits at the Right Hand of G O D to hear all our Prayers, and to make continual Intercession for us! So that He who is constantly employed in interceding for Others, is doing *that* on Earth, which the Eternal Son of G O D is always doing in Heaven.

IMAGINE therefore, when you are lifting up Holy Hands in Prayer for one another, — That you see the Heavens opened, and the Son of G O D in all His Glory; as the Great High Priest of your Salvation, offering up and pleading for you, the All-sufficient Merit of His Sacrifice before the Throne of His Heavenly Father! — Join then Your Intercessions

with His, and beseech Him that *they* may through Him come up as Incense, and be received as a Sweet-smelling Savour, acceptable in the Sight of **GOD** ! This Imagination will strengthen your Faith, excite a holy Earnestness in your Prayers, and make you wrestle with **GOD**, as *Jacob* did, when *He saw Him Face to Face and his Life was preserved*; as *Abraham*, when He pleaded for *Sodom*; and as **JESUS CHRIST** himself, when He prayed, being in an Agony, so much the more earnestly the Night before his bitter Passion !

AND now, Brethren, What shall I say more, since *You are taught of JESUS CHRIST Himself, to abound in Love, and in This Good Work of Praying one for another*? — However, I cannot but recommend to You one general Means in order to make your Intercession more effectual, that is, — To lead such Lives as may make your Prayers *accepted in the Beloved*. *The effectual fervent Prayer of a Righteous Man availeth much*, saith *Saint James*. *You shall go to my Servant Job*, says **GOD**, and *He shall Pray for You*. It is This, It is This, my Brethren, must make your Intercessions

tercessions pierce the Clouds ! For the Prayers of the Wicked are an Abomination to the **LORD**. Would You therefore prevail with **GOD** for Others, *Be Holy even as GOD is Holy* yourselves : Labour daily after fresh Degrees of Grace, and your Intercessions will acquire fresh Degrees of Acceptance and Efficacy in Heaven. Do but *walk as becometh the Gospel of JESUS CHRIST*; Be but in Earnest about *Working out your own eternal Salvation*; and your Intercessions will *Then come forth as Incense before GOD, and the lifting up of your Hands be as an Evening Sacrifice*. — Though ever so mean, though as poor as *Lazarus*, You will *then become Benefactors to all Mankind*; Thousands, and Twenty times Ten Thousands, will then be *Blessed for Your Sakes* ! and after You have employed a few Years in this Divine Exercise *here*, You will be translated to That Happy Place, where you have so often wished Others might be advanced ; and be exalted to sit at the Right Hand of our All-powerful, All-prevailing **INTERCESSOR**, in the Kingdom of His Heavenly Father *hereafter* !

HOWEVER,

HOWEVER, I cannot but in an especial manner press This upon you *now*, because all Ye, amongst whom I have now been Preaching, in all Probability will see me no more:— For I am now going (I trust under the Conduct of God's Most Holy Spirit) from You, knowing not what shall befall me: I need therefore your most importunate Intercessions, that nothing may move me from my Duty, and that I may not count even my Life dear unto myself, so that I may finish my Course with Joy, and the Ministry I have received of the Lord JESUS, to testify the Gospel of the Grace of GOD!

WHILST I have been here, to the best of my Knowledge I have not failed to declare unto you the whole Will of GOD:— And though my Preaching may have been *a Savour of Death unto Death* to some; yet I trust it has been also *a Savour of Life unto Life* to Others: and therefore I earnestly hope that Those will not fail to remember me in their Prayers. As for my own Part, the many unmerited Kindnesses I have received from you, will

will not suffer me to forget You : Out of the Deep therefore I trust shall my Cry come unto **GOD**; and whilst the Winds and Storms are blowing over me, unto the **LORD** will I make my Supplication for You. For it is but a little while, and *We must All appear before the Judgment-Seat of CHRIST*; where I must give a strict Account of the Doctrine I have preached, and You of your Improvement under it. And Oh! that I may never be called out as a swift Witness, against any of those my dear Brethren in **CHRIST**, for whose Salvation I have sincerely, though too faintly, longed and laboured ! —

IT is true, I have been censured by some as acting out of sinister and selfish Views; *but it is a small Matter with me to be judged by Man's Judgment*; — I hope my Eye is single, but I beseech you, Brethren, by the Mercies of **GOD** in **CHRIST JESUS**, Pray that it may be more so! — and that I may increase with the Increase of Grace in the Knowledge and Love of **GOD** through **JESUS CHRIST** our Lord.

AND

AND now, Brethren, What shall I say more? — I could wish to continue my Discourse much longer: for I can never fully express the Desire of my Soul towards you! — Finally therefore, Brethren, *Whatsoever Things are Holy, whatsoever Things are Pure, whatsoever Things are Honest, whatsoever Things are of Good Report; if there be any Consolation in CHRIST, if any Fellowship of the Spirit, if any Hopes of our appearing to the Comfort of each other at the awful Tribunal of JESUS CHRIST, — Think of the Things that you have heard, and of Those which your Pastors have declared and will yet declare unto You; and continue under Their Ministry to work out your own Salvation with Fear and Trembling: —* so that whether I should never see you any more, or whether it shall please GOD to bring me back again at any time, I may always have the Satisfaction of knowing that your Conversation is *such as becometh the Gospel of CHRIST.*

I almost persuade myself, that I could willingly suffer *all Things*, so that it might any ways

ways promote the Salvation of your precious and immortal Souls ; — And I beseech You, as my last Request, *Obey Them that have the Rule over You in the Lord* ; and be always ready to attend on Their Ministry, as it is your bounden Duty. Think not that I desire to have myself exalted at the Expence of another's Character ; but rather think this — *Not to have any Man's Person too much in Admiration ; but esteem all your Ministers highly in Love*, as they justly deserve for their Work's sake.

AND now, Brethren, I commend you to GOD, and to the Word of His Grace, which is able to build you up, and give you an Inheritance amongst all them that are sanctified. May GOD reward You for all your Works of Faith, and Labours of Love ; and make you to abound more and more in every good Word and Work towards All Men. May He truly convert all that have been convinced, and awaken all that are *Dead in Trespasses and Sins* ! May He confirm all that are wavering ! — And may you all go on from one

gree of Grace unto another, 'till you arrive unto the Measure of the Stature of the Fullness of C H R I S T ; and thereby be made meet to stand before That GOD, *in whose Presence is the Fullness of Joy, and at whose Right Hand there are Pleasures for evermore!*

Amen ! Amen !

*F I N I S.*



